PALM SUNDAY.

Services in New York and Brooklyn Churches Yesterday.

THE PLYMOUTH PASTOR.

Blessing and Distribution of Paim in the Catholic Places of Worship.

THE TEMPLE OF GOD.

Frothingham's Opinion of the Crucifixion-Punishment for a Political Offence.

PLYMOUTH CHURCH. THE DIVINE IN THE HUMAN-SERMON BY REV.

HENRY WARD BEECHER. or of Plymouth Church returned to his congregation yesterday morning, after an absence of

greeted by a massive assemblage, whose lighted counenances bespoke his glad welcome. Mr. Beecher, for the foundation of his text, read from the second chapter of Philippians that portion referring to the mind

He began by saying that the noblest thing in this world was that which is known least-viz, the beautitul symmetry of a Christian character. Men de anded something of a magnificent spectacle, accompanied by wide resounding noise, while the silent beauties and giories of a divine soul very few understood, very few pondered and very few appreciated. Yet, he said, not battles, nor dynasties, nor nations were for a moment' to be compared for grandeur or majesty with a single soul that had been uplifted toward the perfect stature of Jesus Christ. Men were commanded to grow in grace, to open their hearts to the Saviour and lot Him come to dwell therein. But there, he said, interposed a dranatic, historical argument. The Saviour bade them to fuifit His joy; to be like-minded, so that there might concert of thought and feeling between them. They were to become of one accord, one mind-nothing was be done through strife nor vain glory. The preacher urged his hearers not to be so concentrated building up themselves as to be unsympathizing

in building up themselves as to be unsympathizing with the like efforts of those about them. Christ, he said, took upon Himself the form of a servant, and being formed in the same fashion as a man, in the same relations to time, matter and society, He bumbled Himself accordingly. He became obedient, not only to the civil haw and the social laws, but even unto the law of death.

This carbon of roles.

Mr. Beecher said there were those who held the history of the first man and the first woman in the Garden of Eden to be fictitious and paracolic. There were those, too, who regarded the same transcription in a literal sense. But both classes agree that the race sprung from a very low point in the moral world. However much Adam and Eve may have heen created in positive holiness, their offspring certainly were not. However much Adam and Eve may have failen from a high to a low position, their offspring did not, for they were born in low degree and could not have failen upward. The human race began its history from the bottom edge; and here came in the problem how to make known to a nescent race the existence of an ineffable Ged. Such, he said, was the standpoint from when every man should judge of the divinity of Christ. If asked what was becoming in God in making Himself known to the race, men were unable to reply on that side of the question; but if asked what was necessary for the human race in such a revelation, it was an inquiry in which all were interested. Those attributes of man living by the course of appetite, by the whole range of those faculties which seize on organic matter, could not be disutegrated from the animal side of his nature. But there was another side to be worked upon, if only the right method were adopted. How, asked the preacher, should man, who was but a little above the dog, the ox or the horse, be taught to understand the existence of a Spritual Being? Some people would answer that God should just simply tell them who Ho was, and that would suffice. It could not be done; there must be so

thrown into close fellowship with him he would be thrown into close fellowship with him he would in a very short time learn more of Bismarck than the newspapers could ever inform him, though they preiended to understand pretty thoroughly all there was to understand. Knowledge that the soul had of soul, he said, could not be reported. The coming of an incinable spirit to teach men, as a spirit, would be almost impossible beyond a certain limit. But when it was said that Christ laid aside giory it did not mean that He won a crown and cast it from Him. No; it means that He laid aside His beauty. There were many flowers that shut together when the night came on, and wren night came upon Him ite but did the same. To look upon the evidence of His invinity malniy in the performance of miracles was shorts gheet. The preacher said that he regarded miracles only as the feebler parts. Christ Himself taunt that miracles were but intended for unreasoning men. They were a thing very useful to begin with, but absolutely worthless after that. The Saviour came into the world, not to give God in the full disclosure at a time when the hunfan race could understand but little. Mothers did the same with their children; and if a mother was heard singing Mother Goose melodies to her infant no person would think to ask her why saie did not substitute Becthoven's tenth symphony. The problem which Christ had to solve on coming into the world was how to open up the interior sense; to teach people to live by faith, which, Mr. Beecher said, was not personal conviction, but the evidence of things unseen. All the Saviour's sufferings were to teach the human race that the essential beauty of divinity was love. Whon Christ was worshipped in another sphere it would not be for the one act upon Gethsemane, but for an eternity of such acts. The preacher urged his hearers not to fight the battle of salvation on texts; nor, above all, to fight it on an arithmetical basis. He concluded with an exbortation to bow to the divine will and power. If his he

BROOKLYN TABERNACLE.

THE LESSONS OF THE STREETS-SERMON BY THE REV. T. DE WITT TALMAGE.

Mr. Talmage preached yesterday morning on "The Lessons of the Streets." His text was taken from Proverbs, i., 20-"Wisdom crieth without; she uttereth her voice in the streets."

How few of us learn anything, said Mr. Talmage, from the voices of the noisy dusty street! Are there no things for us to learn from those pavements over which we pass? Are there no tuits of truth growing up between those cobblestones? Aye, there are great barvests to be reaped, and this morning I thrust in the sickle because the harvest is ripe.

In the first place the street impresses me with the fact that this life is one of toil and structie. By ten o'clock every day the street is jarring with wheels and covered with the breath of smokestacks and the rush of the traffickers. Industry goes on singing her song of work. All this because men love toil. Some one has remarked that every man is as lazy as he can afford to be. But it is ecause necessity, with stern brow and lifted whip, stands over you ready to make your shoulders sting with the lash. This great tide of human life is a rapid, tossed and turned aside and dashed ahead and driven back, beautiful in its confusion and confused in its beauty. In the carpeted aisles of the forest, in the woods from which the eternal shadow is never lifted, on the shore of the sea over whose coast tosses the foam, is the best place to study God; but in the rushing, swarming street is the best place to study man. Going down to your place of business and coming home again I charge you look about. As you go through the streets and come back gather up in the

through the streets and come back gather up in the 18 through of your prayer all the sorrows, all the sufferings of those whom you pass and present them before an all-sympathetic God, in the street impresses me with the fact that all classes and conditions must commingle together sometimes. Intellect despress innorance. Athers hates Nazareth. This ought not so to be. The astronomer must come down from his starty revely and help us in our navigation. The chemist must come from his laboratory and help us to understand the mature of the soils. I bless God that all classes of people are compelled to meet on the street. This is what solonon meant when he said that the rien and the poor meet together and God is the Lord of them all, I like this democratic principle of the gospel of Jesus Christ. We are all the same, we are all to lie down in the same dust and to zet up in the same resurrection,

It is high time that we acknowledged not only the fatherhood of God but the brotherhood of man.

Again, the street impresses me with the fact that it is a very hard thing for a man to keep his heart right and got to heaven. Infinite temptations spring ajon us from those places of public concourse. What a temptation to extertion and to vanity! What allurement to dissipation in the maeistroms and heligates of the street. The eye of the everlasting God is on the street, and in the day when the crowns of heaven are distributed some of the brightest of them will be given to those men who are faithful to God and to the souls of others amed the marts of business, proving themselves the heroes of the street.

Again, the street impresses me with the fact that life is full of pretension and sham. What subterfuge, what double dealing, what two facedness! Do all the people who wish you good morning really hope for you a happy day? Are all those anxious about your health who inquire concerning it? Does the world know half as much as it pretends to know? Is there not many a wretched stock of goods behind a brilliant show window? Are you not impressed with the fact that society is hollow? While fops simper and fools chuckle and simpletons giggle, how few people there are who are honest and laugh? The courtezan and the libertine go down the street in beautiful apparel while in their hearts there are volcances of passion consuming their lives away. I say these things not to create in you misanthropy, nor do I lorget there are thousands of people a great deal better than they seem.

are thousands of people a great deal better than they seem.

Again, the street impresses me with the fact that it is a great field for Christian charity. There are hunger and suffering and want and wretchodness in the country; but these evils chiefly congregate in our great cities, and over the street crime walks and drunkenness staggers; want is most squalid and hunger most lean. Oh, those poor wanderers; they have no chance. Born in degredation, as they got up from their hands and knees to walk, they take their first step on the road to despair. Oh, let us go forth, in the name of the Lord Jesus Christ to rescue them! Let us ministers not be afraid of soiling our black clothes. While we are in the study rounding off some period rhetorically we might be saving some soulfrom seath. Oh, Christian haymen, go out and work, then give of your means, and if you are too lazy to go and too stingy to help them get out of the way and hide yourselves in the dens of the earth. Beware lest in the last great day the destitute rise up to curse your neglect. They are waiting for you men who have dollars, men who have influence, men of churches, men of great heart. It is not the will of your Heavenly Father that one of those little ones should perish.

Lastly, the street impresses me with the fact that

inen of churches, men of great heart. It is not the will of your fleavenly Father that one of those little ones should perish.

Listly, the street impresses me with the fact that all the people are looking forward. I see expectancy on aimost every face I meet between here and the Fulton ferry or walking the whole length of Broadway. Where you find a thousand people walking straight on you only find one man stopping and looking back. The fact is God made us all to look ahead because we are immorial.

THE HRAYENIT STREETS.

In this tramp of the multitude on the streets I hear the tramp of a great host marching and marching for eternity. Beyond the face, straight shaped street there's a world populous and tremendous. A great throng fills those boulevards and the streets are rushing with the charlots of conquerors. A river flows through that city and trees of life laden with everlasting fruit bend their branches. No plumed hearse rutiles over that pavement. They know not how to die. Those towers of strength, those palaces of beauty gleam in the light of a sun that never sets. They take no census in that city, for it is inhabited by a multitude which no man can number, rank beyond rank, host beyond host, glory beyond glory, sweeping all round the heavens, thousands of thousands, millions of millions, quadrillions of quadrillions, quintillions of millions, Blessed are all they who enter in through the gate into that city. Oh, start for it this morning! Through the blood of the great sacrifice of the Son of God take up your march for heaven.

CHURCH OF THE DISCIPLES. THE TEMPLE OF GOD-SERMON BY REV. GEORGE

H. HEPWORTH. Mr. Hepworth preached an earnest and eloquent sermon yesterday morning from the text II. Chronicles, xxix., 11-"My sons, be not now negligent, for the Lord hath chosen you to stand before him to serve him, and that ye should minister unto him and burn nceuse." This text, you are well aware, said Mr. Rep. worth, points to one of the brightest epochs in the history of the people of Israel, Hezekiah, a good man and true, loyal to the traditions of his people, to the laws of God; assuming the purple and living in the age. For twenty-nine years thereafter hisrule was marked by equity, justice and nonesty. He was not, however, without his trials, nor yet without his faults, and in these facts he becomes a more truthful type and symbol of ourselves.

There is a lesson to be drawn from the event to which the text refers of the greatest importance and protoundest significance. It seems Hezekinh must have had a very peculiar experience, that he must have passed through a marvellous trial before he ar-rived at the copclusion that God is alone God, and that the servants of God are the only ones who are crowned the world to come. There was a season when the spirit of the Almighty wrestled with the King, when there was a contest going on in his heart between the element of personal ambition and the other element

spirit of the Almighty wrostled with the King, when there was a contest going on in his heart between the element of personal ambition and the other element of spiritual sanctification and loyalty. The angel won the day and Israel was blessed for a whose generation. Botatry of this Israelitus. Hezekish looked about nim from his high position and saw the whose and was given over to idolairy—on every hilliop a temple, on every hilliop and the whole nation grasping, as biindioided children, not knowing what they seek.

He looked into the pagsa deithes; in every village men and women depressed, discouraged, disheartened, the whole nation grasping, as biindioided children, not knowing what they seek.

He looked into the past and saw there a nation governed by the Youse that came from the clouds, guided in all their wanderings by the superintural cloud of fire by night and of mist by day. He remembered the whole people were prosperous so long as they were loyal; that although the enemies who came against them were like the sands upon the seashers in number, yet the breath of the Almighty could wrest victory from the victor. And when he compared the past with the present he arrived at the conclusion that to be distingal to Jehovah is to fill this present lie with discouragement; to be untree to the Most High is to fall in every undertaking.

Like a man of large sagacity then, King Hezekiah determined to enter upon a change of regime and administration. The first work was to cleanse the temple which had been accumulating for six generations. The very walls of the temple were stained with sacreligious middeity, and the fly were washed with the warry which had been accumulating for six generations. The very walls of the temple were stained with water of living latti.

There were things to be built up as well as things to take down. The University and the fly were of the provide of t

fuences which guide in a mysterious way we cannot understand.

I am aware there are difficulties in the way. When the invitation came from Hezekiah and the Levites to come and worship some came gladly, but others, we are told, acofied and sneered, and even suspected their motives. Is not that a perfect symbol of your experience and mine? How otten have I tried to impress it on your minds that the first duty of the new-born Christian is to go out into the world to win his spurs, so to speak, in a conflict with sin. You ought to be proud to become His ministers, and with the voice of humanity speak to the world the fact that as you were drowning a hand outstretched litted you into the lifeboat. The discouragements you meet ought to strengthen you. Never lose a chancedo speak in the Lord. How men receive it is none of your business; you must speak and leave it to the Divine Providence, and you will scatter seed which you may never see till the last day.

MASONIC TEMPLE. MARTYRDOM OF MAN-SERMON BY REV. O. B. FEOTHINGHAM.

This is Palm Sunday, said Mr. Frothingham yesterday morning. The curtain rises on the last act in the Christian drama of the Incarnation. The last act I say in the Christian drama—the drama of the Redemption. The theory of Christendom is that Jesus was the So of God, the Incarnation of the Almighty, the omni-present and omnipotent One. He has finished His truths to mankind, and now bearing Himself after the last great triumph-the crucifixion-which means the atonement. This is the day on which the Son of God

is supposed-according to Christian mythology-to have suffered all conceivable agony, sufficient to

atone for the guilt of the whole world, past and present. It is needless for me to say to you that this

is not justified by history in any respect. Jesus claimed to be the King of the Jews, who took upon Himself the task of restoring the kingdom of Israel, of re-establishing the Hebrew city, of overturning the Roman government. Hitherto He had taught in Gaillee, and kept far away from the great city which was the centre of Roman power. But on this particular occasion He bethought Himself to test the popular feeling in regard to His claim. Mr. Frothingham here depicted the scene of the crucifixion, and azdea that Christ was crucified upon the charge of being a pretender to the throne of David—a political Messiah. Crucifixion, he said, was the pun ishment decreed to those who organized insurrection. Jesus did not organize insurrection, but He suffered death at the hands of the Roman government for a political offence.

A hitter tracker.

It is a said story, he continued; a ditter tragedy, but it is a mistake to suppose that the sufferings of Jesus were more grievous than hundreds of others. He was unmarried. He left no wife or children. He had the devoted friends. He was loved by men and women. His mother stood at the cross to comfort ner son in his death agony. His agony was shorter than common. A merciful spear thrust at the hands of a guardsman terminated the brave life of that hero of Nazareth. He had believed until the last moment that God would vindicate Him—that by asking He would receive a legion of angels; but when they came not and the agony of death came instead that noble heart broke. That was the bitter moment—the moment of His deapair. But suppose the sufferings of Jesus were as great as they are supposed to have been—suppose that He did suffer more than any philanthropist before or since has suffered; we wrong a multitude when we single out a hero and exalt him for his heroism and fortitude. It is not fair to the rest to magnify the greatness of one, however supreme in greatness he may have been; for the rest, not being glorified, are shaned.

The lesson of this great Passion Week of humanity is the

ST. STEPHEN'S CHURCH. BLESSING AND DISTRIBUTION OF THE PALMS-

A LARGE CONGREGATION AND A SPLENDID CEREMONY-SINGING OF THE PASSION.

The service at St. Stophen's Church yesterday morn ing was very imposing. The three altars were ornamented with palms, and purple coverings concealed the pictures and crosses, but the usual number of lights illuminated the sanctuary. The congregation seats and had to stand in the aisles. A solein high mass was sung, of which the Rev. Dr. McGlynn was the celebrant, Rev. Father McCready, the deacon, and Rev. Father Defina the sub-deacon. The service, concluded until half-past one, but all the details were extremely interesting and admirably carried out, the greatest precision being observable in the ceremonies. Before the mass began the paims were blessed by the celebrant, the deacon and sub-deacon assisting.

Before the mass began the palms were blessed by the celebrant, the deacon and sub-deacon assisting. As it is seidom the blessing takes place at the half-past ten o'clock service the large audience prosent looked on with great interest at the ceremony. After a prayer a lesson was read by the sub-deacon, the deacon then singing a portion of the gospel'of the day. This concluded, the celebrant, standing on the altar, proceeded to chant several prayers and ended by sprinkling the paims, which were placed immediately inside the sanctuary, with holy water and ituning them with incense. The blessed palms were then distributed by the celebrant to the clerky present, while a number of ushers carried them among the congregation.

The palms having been distributed a procession was formed, headed by the thurifer, the sub-deacon coming next, carrying the cross, which was covered with purple, and having acolytes on either side of him. Then came about sixty boys, dressed in dark colored cassocks and write surplices, and last of all the celebrant, with the deacon, all bearing palms in their hands. The procession moved down the centre aisle, singing antisens, and when it came to the front door the celebrant, deacon and sub-deacon, with the other priests, went out into the porch, while one priest, who remained linsing sang the two first verses of the hymn "Gioria Laua." These two verses were repeated by the priests outside, and, the singer within continuing the hymn, the priests outside, and, the singer within continuing the hymn, the priest outside, and the procession entered and proceeded up the centre aisle to the sanctuary, singing a hymn, the congregation standing. The mass was then begon, all the congregation standing. The mass was then begon, all the congregation standing. The mass was then begon, all the congregation standing. The mass was then begon, all the congregation standing. The mass was then begon all the congregation standing. The mass was then begon, all the congregation standing. The mass was then begon all th Rev. Dr. Curran and the Rev. Father Collon, the first named taking the part of the "narrator;" the second, that of the Jews, and the third, that of Christ. The chant, in its different parts, was very solema and impressive. At the conclusion of the Passion the mass went on as usual. Owing to the length of the service there was no sermon, but after the communion the Rev. Dr. McGlynn announced that the office of the Tenebræ would be sung in this church on Wednesday. Thursday and Friday, beginning at four o'clock, and that on Good Friday evening a sermon would be preached, beginning at half-past seven o'clock. He also announced that the collections at all the masses on Easter Sunday would be for the benefit of the orphan asylums of the city.

TRINITY CHURCH.

MEDITATION ON PALM SUNDAY-DISCOURSE BY THE REV. DR. DIX.

Palm Sunday was celebrated yesterday at the above named church with all the pomp and grandeur common to the occasion. The rector, Dr. D.x, delivered an interesting discourse on "Palm Sunday."

After commenting for a short time on the passion, the humility and meekness of Christ, the reverend speaker said :- To-day the holy week begins. The din of secular life will be kept up all through these days; the infidel, the sceptic will smile the same, yet just so was it in the city of Jerusalem in the olden time. The grave or silent week, as they used to call it, has come; the week in which Christ sat upon the Mount of Olives and bore so much gloom and sadness; the week in which Christ was laid in the grave; the week in which He was scoffed at, spat upon, humiliated, disgraced for our sakes. Surely, there must be some of us in this congregation who are longing to shun the world and come to the altar of the Lord during this, the Passion Week. Even if we are not longing to come, my triends, we must come and enter into the suffer-

work and come to the atter of the Lord during this, the Passion Week. Even it we are not longing to come, my friends, we must come and enter into the sufferings and triumphs of our Lord.

Paim, the name of the most beagathi of all the trees that grow, the emblem of all that God gives, bow fitting and right it was that this procession should be a paim bearing procession! First the King, meek and lowly, riding upon an ass, and the multitude preparing the way and strewing the road with paim leaves. This tree, if we think of it, is a perfect symbol of our Saviour's life. "The righteous shall flourish as the paim tree," says the Psaims. Above, the leaf is all fair and lovely to behold, but beneath rough and bitter, just so in our Saviour's life, my hearers—suffering, temptation and bitterness beneath, but loveliners, caimness and serently above. The paim is asso a symbol of what we all desire but only Christ can give. When the children of Israel came out of the winderness into derosalem, the land of paim trees, all lovely and green, spoke to their sours of rest, and when Moses and Joshou were dead still Jerusalem was called the City of Paims; and even thirty years after the founding of the Univident of the large indigenous, and if we bear all these things in mind we are reminded of that precious truth which comes as a sweet breeze on a summer's day.

And now let us apply this to ourselves, and rest from

day.

And now let us apply this to ourselves, and rest from And now let us apply this to ourselves, and rest from the thoughts which sometimes banish sieep; rest from all our cares and view the place where "Jesus of Nazareth passeth by." We must not be indifferent and contemptaous, cut, like His followers of old, offer fitm what we have to give with deepest veneration and love, be our gitts ever so lowly. We must learn how to crucity the flosh, and lastly, how to die. The churches will be open every day; go daily. Let God not listen in vain. Go early, go late; join with all your hearts in those solemn sets of prayer. Take off and lay aside your vestments of sin and fling them at His feet, to prove to Him your sincerity and appreciation.

UNITED PRESEYTERIAN CHURCH. CHRIST'S DIVINITY AND HIS SUPERIORITY TO

ANGELS-SERMON BY REV. DR. CAMPBELL. In the United Presbyterian Church, yesterday, there were no indications of the antagonistic opinion which prevailed at the meeting on last Monday evening. The pastor, Rev. Dr. Campbell, conducted the services and preached the sermon, and, it his congregation was rather scant, it was at all events attentive and seen ingly devout. The services were begun with the sing or strength; in straits a present aid," after which the paster offered up prayer. His sermon was an exbrews, L. 6-9-"And again, when he bringeth in the

is not justified by history in any respect.

Jesus claimed to be the King of the Jews, who took upon Himself the task of restoring the king-dom of lifered, of re-establishing the Universe with the maketh his angels spirits and his ministers.

CIRCUMSTANTIAL EVIDENCE.

arst begotten into the world, he saith, And let all the angels of God worship him. And of the sneels he saith, Who maketh he angels spirits and his ministers a flame of fire. But unto the Son ne saith. Thy throne, O God, is feerver and ever; a sceptre of right-sloved righteousness and haired inquity; therefore God, even thy God, hath anomated thee with the oil of gladness above thy tellows."

In commening the epistle he said they had seen that there had been, and in fact that ther; still was, a difference of opinion in regard to the writer of tisoness approximation of the third was flamable, others Luke the Evangelist—but the general belief being that the writer was Paul, the great aposts of it was to general the feeting that the first owns also seen that the object of it was to general the feeting that the first portion of it was intended to prove the superiority of Christ to angels. When God first introduced this Son to men He used language by which it-was intended to make that superiority unmistakable. He was called "first begotten," not merely in reference to His incannation, but by way of pre-eminence, and im reference to His supreme power, honor and dignity. But while God intended to show Christ's superiority to the angels He intended also to prove the divinity. Would be, for instance, have asked the angels to worship a creature—to worship man or a fellow angel? That would be doiatry, and thus, if Christ were merely a creature—to worship man or a fellow angel? That would be doiatry, and thus, if Christ were energy a creature—to worship man or a fellow angel? That would be doiatry, and thus, if Christ were energy a creature—to worship man or a fellow angel? That would be doiatry, and thus, if Christ were merely a creature—to worship man or a fellow angel? That would be doiatry, and thus, if Christ were called angels, which mean messengers; ministers, which mean servants. But on the other hand, to the son he said, "Thy throne, O God is for ever and over." There he gave to Him a sceptre—the symbol of royalit

ST. FRANCIS XAVIER'S CHURCH. CEREMONIES OF PALM SUNDAY-SINGING THE

PASSION. The day on which the triumphant entry of the Resemer into Jerusalem is commemorated received due nonor at the Jesuits' church to Sixteenth street vesterday. At half-past ten o'clock the blessing of the palms Languake, the deacon Father Merrick and the sub-deacon Mr. Plankti. After the sprinkling of holy water the choir, under the direction of Dr. William Berge, sang an exultant anthom, "Hosanna," especially written for the occasion. Then followed the prayers, lessons and gospels recited by the ciergymen on the altar, the celebrant petitioning heaven to bless the branches of the paim tree which were placed in a heap inside the sanctuary. He sgain sprinkled them with holy water and fumed them with incense, and finally distributed them to the attendants on the altar and to

boly water and fumed them with incense, and finally distributed them to the attendants on the altar and to the laity. The order of the procession which next aucceeded was as follows:—Thurlier with censer, sub-deacon with cross, between two solvites with their candles burning, and, last, the celebrant, with the canon at his left. In the vestibule the procession paused, the sub-deacon knocked at the door with the foot of the cross, and all returned to the aitar, recting the verse, "As our Lord entered to the aitar, recting the verse, "As our Lord entered the Holy City, the Hebrew children declaring the resurrection of life with paim branches, cried out, 'Hosanna in the highest!'"

THE PASSION ACCORDING TO ST. MATTHEW.

When high mass progressed as far as the Gospel the sublime history of the tragedy of Calvary was chanted. Three voices are necessary for the impressive yet simple music of the Passion. One represents the narrator or evangelist, the eccond sings the words of the Saviour and the third gives utterance to the cries of the rabble, the remarks of the disciples and the sentence of Phiate. The character of the music typines to some extens the poreon represented. The purases of the harrator act, to accrtain extent, of the monotone kind, and there is a paintive tenderness in the music allotted to the Redeemer. The other speakers are represented by a sort of agressive, declamatory chant, which contrasts remarkably with the rest of the music The celebrant, Father Langcake, sang the part of our Saviour, Father McAuley was the narrator and Mr. Campbell undertook the third part. The singing of the Passion occupied nearly an hour, and no sermon was, therefore, preached at high mass. The choir sang Mozart's first mass, the beautiful "Agnus Del" of which being exquisitely sung by Miss Teresa Werneke. In the alternoon selections from Rossini's "Stabat Mater" were given.

Two rows of pews have been removed from the floor of the church near the entrance, leaving a wide passageway instead of the former narrow aisla. Iro

ST. THOMAS' PROTESTANT EPISCO-PAL CHURCH. THE COVETOUS MAN-SERMON BY THE REV.

FREDERICK COURTENAY. Rev. Frederick Courtenay preached at the above church yesterday afternoon. The church was so crowded that many leit before the preaching began. The preacher took his text from Exodus, xx., 17,

"Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife; nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." In the course of his sermon the reverend gentleman said that these soiemn words should ring in our ears and find an echo in every man's heart. No matter how great might be the nation, lamily or individual, these words the need there is of taking a retrospective view along the highway of life, and showing to what a degree wo commandments.

You may, he continued, exclaim with the young Pharisee, "Lord, what shall I do to be saved? pharisec, "Lord, what shall I do to be saved y" but until the commandments ring in your bearts you have no idea of what is required by the new law. This commandment was intended to hedge about the sanctuary of contentment. Man's discontent and dissatisfaction must be remembered. The young Pharisee, after being told what he should do, hung his head and went away sorrowful, for he was wealthy. So, too, would it be with many of ourseives. We must all go back to first principles; like the child in the nursery, the youth in the university, so must we gradually learn the secret of contentment. Look at man when, where and how you will, some expression of universal dissatisfaction is sure to be discovered. Barter originates in discontent, and barter and business are dissatisfied. The chemist, the bounnest, the positician, the political economist, the men of science, all are examples of dissatisfaction. Those who investigate the laws of mind, matter and religion are not content. Looking into this matter it is found that the right employment of the dissatisfied mind is to obtain what was not possessed before, whether it be knowledge, power or wealth, that a man's discontent impels him to acquire, the chase is ardent and absorbing. Whether a man remains in bisiness or not the question is, Have his acquisitions given satisfaction? There is a Ged who may or may not have accorded us success in one or more of our pursuits in life, and to Him we must turn for guidance.

THE SIN OF CONTIONENSES.

The wrong expression of dissatisfaction is covetousness. It is the love of money, not money itself, which is the root of all evil, and the man whose inless hings which he possesses is a covetous man. Supposing a man has to give up a beautiful house, with its pleasing pictures, horses, carriages, and such prized property, we would be apt to say that after such a deprivation life is not worth enjoying. This is because our minds are covetous. It a man lay up reasures for himself, which are not with God he does not well. The mightiest king until the commandments ring in your hearts you have no idea of what is required by the new law. This

ST. PATRICK'S CATHEDRAL.

No sermon was preached at St. Patrick's Roman Catholic Cathedral at the half-past ten o'clock service yesterday. High mass was celebrated and the Passion read by Rev. Father Farrelly, secretary to the Cardinal. Immediately preceding mass paims were blessed by the celebrant, which were afterward distributed to the congregation. It was announced that on Easter Sunday a solemn pontifical mass will be offered up by Carunal McCloskey. The election for trustees of the Cathedral will take place on April 2.

WAS THE RIGHT CHILD EXHUMED?

It will be remembered that Coroner Flanagan last week held an inquest on the body of an exnumed intant, supposed at one time to have been foully dealt comb were annoyed by the matter, and Detective Boland, of No. 162 Broadway, figured prominently in the case as complainant. The Coroner's jury returned a verdict of "Stillborn," without traces of maipractice. Despite all this there is a point in the case which is well worthy the attention of the Coroners. A first certifiworthy the attention of the Coroners. A first certifi-cate of death received by Dr. Nagle stated that the entid was a lemaic and colored, and gave the mother's residence as No. 245 Seventh avenue. The parents' names were given as the result of the Coroner's in-quest was to the effect that an autopsy and inquest had been held on the body of a male white child; residence of mother. No. 487 Seventh avenue; the father un-known. The verdict was "Stillborn." The certificates differ as to the child's color and sex and the mother's residence. The question now is, "Was the right in-ant exhumed?"

THE CASES OF OSCHWALD AND BYAN-THE MERALD'S COMMENTS THEREON-LECTURE BY ADOLPH L. SANGER.

A lecture on "Circumstantial Evidence" was deliered Saturday evening before the Young Men's Hebrew Association, at Lyric Hall, by Adolph L. Sanger, member of the association. The lecturer commenced by stating that recent events connected with the trial of Oschwald and Ryan, in New Jersey, and the interest with the suggestion that their conviction was wholly the result of circumstantial evidence, which subst aration of this lecture. After an introduction which dwelt upon the romantic interest connected with court scenes and incidents, the lecturer proceeded to develop the theories upon which circumstantial evi-

Men in their ordinary vocations are seldom guided by strict rules of proof when judging of motives of actions, and are apt to be mistaken in distinguishing between proof and evidence. Proof is only the effect of evidence, the highest kind of which is denominated positive. This is founded on the evidence of eye witnesses and confessions-the latter, while apparently the stronger, is the most unreliable. All other evi dence is necessarily circumstantial

It is only when an established combination o events is ascertained which absolutely precludes every presumption of innocence that can salely begin to form a positive concep-tion of guilt. Dr. Paley's theory that "circumstances cannot lie," was deemed unreliable, being founded on the erroneous presumption that all men tell the truth, whereas the fact is they all do not; and although cir-

whereas the fact is they all do not; and although eff-cum-tances, when reliably proved, cannot he, wit-nesses can and do.

Instances were related showing the unsatisfactory character of jury verdicts, jurymen too often being guided by influences addressed to the senses. For ex-ample, the production of a bloody knite, a bludgeon or a burned piece of rag may sometimes, by exciting their passions or enlisting their sympathies, lead them to overlook the necessity of proving in what manner these articles are connected with the criminal or the crime.

these articles are connected with the criminal or the crime.

(HB corpus NECESSARY.

Facts connected with the necessity of having the corpus delicit were next dwell upon and illustrated by a number of interesting cases. The lecturer reterred to a case in Rolle's Reports, which was an action tor stander, wherein the theory was deduced that although a certain cook's head might be split open so that one side fell upon one shoulder and the other sted upon the other shoulder, yet because the bill of compaint did not allege that the man was dead the plaintiff was nonsuited, the cook's death, notwithstanding the splitting of his head, being matter of interence only. The Colvin case, which excited considerable attention in its day, was next referred to.

The lecturer based lattle importance upon confessions, adducing their urreliability by pointed allusions to the days of the torture and languistion, with their large train of supersition and halucination. By this means innocent victims were hurgled to death by a lorcing process, which mandatured its own evidence, regardless of the truth. The belief in witchcraft was one of the results which followed these methods, and as a sad commentary upon the intelligence of the Bench in those days, it was observed that two of the ablest jurists, Sir Matthew Hale and William Blackstone, were among the most zealous believers in witchcraft.

In the "State trials" could be found a case scarcely more than one hundred years old, wherein two witnesses were allowed to testify that they had seen a

In the "State trials" could be found a case scarcely more than one hundred years old, wherein two witnesses were allowed to testify that they had seen a ghost which had told them where a certain unrelered body could be found and that the parties accused were the murderers. Upon that evidence a conviction followed. Nightmare and somnambulism were frequently simulated to escape coaviction of crime. The interesting case of Soren Quist, where an innocent man confessed to the commission of murder under the supposition that he had really committed the crime while in a state of somnambulism, was mentioned.

Subjection.

The theory of suspicion was next discussed with reference to its relations to convictions upon circumstantial evidence. The lecturer's views were illustrated by instances in point mentioned in Shakespeare and the Jewish Talmud. A number of circumstances that might seem corroborative of guilt might combine, but, which, standing alone, would deserve little consideration. A case was suggested of a person found shot by a ball, the wadding of the pistol in the wound corresponding with another part found in the pocket of the prisoner; another of a man with his head split and a spliner which a piece had been lately broken, carried by the prisoner when apprehended; and others in the same connection.

In jurther elucidating the subject the lecturer re-

which a piece had been lately broken, carried by the prisoner when apprehended; and others in the same connection.

In further elucidating the subject the lecturer remarked that the position of a dead body, the suddenness of death, the discovery of a deadly poison, the distance at which the kinie or pistol was found, the position of the instrument or wound, whether at the right or left side of doceased, the marks of blood on the person or clothing or turniture, are facts which are essential in developing the real nature of a case.

In conclusion the lecturer said that in no case should the death penalty be inflicted where the evidence rested allogether upon circumstantial evidence. Then it an error has occurred it may be rectified, and no such horror be left to prey upon our conscience as that we may have lent our aid to consign an innocent man to a felon's grave.

A NEW STEAMSHIP:

The steamship Daniel Steinmann, from Antwerp, a reached her dock, adjoining the Pavonia ferry. The original name of the Daniel Steinmann was the Khedive, and she was owned by Smeier & Co., of Antwerp, who built her in 1875 for the Baltic trade, but she proved too large for that station. She was frozen in at Cronstadt, near St. Petersburg, in the winter of 1875-76, and when released she returned to Antwerp after making one trip and was laid up till purchased by her present owners. Her length is 277 feet 4 Inches; brendth of beam, 34 feet dinches. Her engines are compound and of 180 nominal horse power. She schooler rig, has flush deck, is built of iron, her decks also being of iron covered with wood; she is of medium model, while her cost was 1,000,000f—say \$200,000. In her "tween" decks she can accommodate 500 passengers, while her cabin accommodations are ample. She is of 1,338 het and 1,785 gross toninge. She has four lifeboats and is well provided with lite saving apparatus. Her commander is Francis Joseph Lechere, formerly of the Steinmann. The first officer is Mr. I. Apets; the second H. Pette; the first engineer H. Wensel, and the second L. Scheibel, while her crew numbers thirty-live men. Her cargo consists principally of plate and window glass. Antwerp, who built her in 1875 for the Baltic trade,

TERMINAL FACILITIES.

An error caused by the types made it appear in a recent report of the merchants and brokers' meeting regarding the proposition for the use of the Belt line for reight purposes, that the Conference Committee were of opinion that the proposal should be promptly op-posed by the proper authorities. Promptly approved would have been the correct reading.

DISTILLERS PROTESTING.

The leading distillers of Chicago, Peoria, Springfield, Sterling and Pekin, Iil, have issued a circular giving notice to their Eastern consignees that, for the purpose of protecting themselves against fraudulent gauging of goods by private and city inspectors of Eastern cities, they will not hereafter submit to any gauging other than that of a duly authorized United States gauger, who, in regauging their goods, will use the rod and instrument in the manner required by

BLUE GLASS WALTZ, BY B. G. FONTANA, PCB-ished by W. Pond & Co., sold by all music stores, 50c.

DANCING ACADEMIES. LLEN DODWORTH'S DANCING SCHOOL, RE moved to No. 681 5th av.; spring term now commencing, or particulars send for circular, Private lessons every day. A -CARTIER'S DANGING ACADEMY, NO. S UNION Auguare: open an summer: PRIVATE LESSONS and hour, GLIDE specialty; receptions Mondays. BROOKES DANCING ACADEMY, 361 BROOME ST.— Brat lessons privately and no extra charge. BALLETMASTER DUMAR'S PRIVATE DANCING decademy, 24 West 4th st. - Ladles', gentlemen's and children's classes; six dances taught perfectly in six private lessons; waltz, gli e waltz, specialities

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